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CUBA.—FINANCIAL AND POLITICAL CRISES.

DURING the past six months the monetary world has been standing aghast at the financial prostration of Turkey and Egypt. Few beyond ourselves have been prepared for the spectacle of the fathomless abyss which the following statement from the *Pall Mall Gazette* (May 3rd) just now reveals:—

THE FINANCES OF CUBA.

"The *Economiste Français* gives some information regarding the financial measures adopted by the new Captain-General and Commissioner sent out to pacify Cuba. These measures prove, even more strongly than the continuance of insurrection for eight entire years, the desperate position to which the Spanish Government in the island is reduced, and render it doubtful whether even the restoration of peace will enable that Government to hold its ground.

"The measures consist of a series of decrees, the first of which is practically an

act of bankruptcy. It suspends the payment of all outstanding obligations of the Cuban Treasury, and accords to its creditors as a security for their claims bonds bearing interest at the rate of 8 per cent. These bonds amount in the aggregate to 180,000,000 dols., or £36,000,000 sterling. The annual interest on these bonds, therefore, if paid, would reach £2,880,000.

"The second decree fixes the expenditure for the year 1876-77 at 82,000,000 dols., or £16,400,000 sterling. But the existing taxes, though they have been increased in every conceivable way during the past eight years, can be estimated even on paper to yield no more than £9,200,000. Consequently, on official showing even, there will be a deficit of at least £7,200,000.

"The third decree proposes means for covering this deficit, and it is the measures adopted with that view which reveal how hopelessly all resources are exhausted, and how utter is the desperation of the Spanish authorities. The taxes have already been augmented to the pitch that they can no longer be

collected. Accordingly, the decree has recourse to the system of forced requisitions, such as a foreign conqueror might resort to. The £7,200,000 are divided among the communes of the island according to their incomes of all kinds, proprietary farming, industrial, commercial, and so on. The requisitions are to be paid quarterly, and in advance; and should the demand be not complied with, sale of goods and all other remedies usual in cases of non-payment of taxes are authorised. Furthermore, all the inhabitants of the communes, as well as its magistrates, are made liable for arrears. Thus each inhabitant of the commune is responsible for his own share of the sum imposed on the commune, and should any one fail to pay he may be sold up. Should there be insufficient assets, however, the magistrates of the commune are responsible; *and should the demand not even then be satisfied, the authorities may come down on the solvent inhabitants who have paid their own imposts.*

"Even these extreme measures, however, the Government foresee will not ensure the payment of the requisitions. Experience has shown that the limit of practicable taxation has long been overpassed, and consequently it is certain that merely civil measures, however severe, will not secure payment. Accordingly the Government has issued a fourth decree, which it is incredible that even a Spanish-American Government will dare to enforce, but the mere promulgation of which is a full justification of the insurgents. We translate literally the French summary of the document:—'It is declared that, the necessities of the treasury endangering the dominion of Spain over the colony from want of resources to continue the war against the insurrection, all dissimulation or unwillingness on the part of the tax-payers is an act of high treason, and, consequently, what we call *contravention* in matters of customs or taxation will be treated as crimes against the State, and judged by military tribunals only and courts-martial.'

"To understand the full meaning of the foregoing facts and figures it may be well to say that, at the outbreak of the insurrection, the population of Cuba was estimated not to exceed 1,400,000 persons, of whom over 368,000 were slaves. It is a moderate computation that the emigration, deportations,

massacres, and sufferings of all kinds of eight years of civil war have reduced that population to 1,250,000. On that assumption the budget of the present year exceeds £13 sterling for every man, woman, and child—slave as well as free—in the island. In other words, it is in proportion to the population of Cuba what an expenditure of £426,000,000 would be to the people of the United Kingdom, or more than five and a half times heavier than the rate of our own imperial taxation, basing our comparison on population only. If we were to take property as the base, which of course we ought to do, there is no comparison possible, so unequal is the wealth of the two countries. Thus the Spanish authorities themselves do not estimate the aggregate annual income of the whole Cuban people from every source—lands, houses, manufactures, trade, slaves, professions, and labour—at more than 100,000,000 dols., or £20,000,000 sterling. But we have just seen that the expenditure of the current year is estimated at £16,400,000 sterling. Consequently the demand on the Spanish Government really comes to this—that out of every pound of rent, profit, interest, salary, fees, or wages, which on good or bad authority it pleases the Spanish Government to assume that the Cubans receive in the course of the year, they shall hand over to the Treasury 16s. 4d. And it makes this demand with a threat that it will treat as a rebel any one who refuses to comply. A more effectual method of compelling every Cuban to become a rebel it would be difficult to imagine."

Year by year, during the progress of the civil war in Cuba, has this Society, by deputation or memorial, implored Her Majesty's Government, through successive Foreign Ministers—Lord Clarendon, Lord Granville, and Lord Derby—to arrest if possible the infatuated career of Spain; and in virtue of her treaty obligation to England, secure liberty to slaves and to Cubans, and to Spain herself, this last but magnificent remnant of her once vast Colonial Empire.

But this was not to be, and in truth these efforts were made under a depressing presentiment that here at least it was not given to mortal men to stay the Nemesis of nations. The slaveholding power of Spain would seem at length in Cuba to have filled up its destined measure of iniquity. To

its countless victims by the Transatlantic slave-trade has now to be added a slaughter during the last seven years, in war and savage military executions, of 300,000 lives in the vain attempt to sustain herself in her last slave colony. It assassinated General Prim, and fermented much of the cruel discord which has cursed the mother country. Such is the appalling aggregate of its crimes.

Assuming the substantial correctness of the extract we have given above we seem to read its instant doom.

"Doomed to perish; write that word
In the blood that she has spilt—
Perish hateful and abhorred
Deep in ruin and in guilt."

THE KHEDIVE AND SLAVERY.

"It is commonly believed in England that the Khedive is opposed to slavery. The man has so often said so to the Prince of Wales, and to other noble guests, that the mass of Englishmen have come to believe him. Nothing, however, can be more absolutely contrary to the truth. The real fact is that the Khedive is the largest slave-owner in Egypt. There is not one of the almost numberless palaces of his Highness and his sons and pashas, which is not full to overflowing of slaves of both sexes, and they are to be found in private houses throughout the whole length of the land of Egypt. The Khedive himself continually buys them; and in addition to his domestic slaves, his Highness, as he increases his stock of women, increases also his stock of those unhappy beings who are specially mutilated, and that under circumstances of the most revolting barbarity, in order to preserve the fidelity of his concubines and wives, which he finds he cannot secure by expensive presents of French jewellery. Let it be especially noted that,—to put Georgians and other whites, who are supplied through the Turkish market, out of the question,—African slaves can only be brought into Egypt by way of Suez or the Nile, and that one single word from the Viceroy could stop the importation of a single slave into Egypt, or arrest their progress at any point on their way to Cairo. That word, however, has never been spoken."

THE SLAVE-TRADE ON THE NILE.

"Slaves are seen daily descending the Nile in open day. I have repeatedly seen them myself when ascending and descending the Nile in a dahabeeah. I have seen slaves chained together with iron chains; and on one occasion a slave heavily loaded with irons attempted to end his miseries by throwing himself into the Nile before my own Nile-boat. Only last year I witnessed the sale of a young female slave by a Government official at Assouan, who made £5 by the transaction, and who pulled out her tongue, showed her teeth, and indicated the good points of the poor little shrinking creature with all the zest of an experienced dealer. This year I travelled in the train from Suez with an Egyptian soldier who had with him a little Christian slave-boy whom he had kidnapped from Abyssinia, while Christian England is looking on with abject admiration at the spectacle of the only Christian country in Africa being subjugated by her Mohammedan ally. It is true that open slave-markets are abolished, but I could buy a slave myself to-morrow, if only I did it *sub rosa*, for fear of the European consuls. In saying thus much, I do not wish it to be understood that I believe that slaves in Egypt are on the whole ill-treated. On the contrary, I think that when once bought they are well used, like other valuable property, but they are undoubtedly treated with great cruelty by the traders who bring them from the interior; and a relic which was shown me in the British Consulate at Tarabulus Gharb (Tripoli in Barbary) shows to what lengths a Turkish pasha is capable of going with his chattel. This relic is a massive collar of iron, spiked like that of a mastiff, and so contrived that the wretch upon whose neck it was *welded* could not move his head without being impaled. This ornament was filed off the neck of a slave who had escaped from the palace of the Pasha.

"The attitude of England towards both Turkey and Egypt in the matter of slavery must be the subject of continual amazement to every unprejudiced observer. But it shows the power of the almighty dollar. Englishmen commonly believe that what is sauce for the goose is sauce for the gander, but they stop the application of this wholesome if homely maxim when they come to deal with those Mohammedan tyrants with

whose well-being the pecuniary interests of a part of the English people are supposed to be bound up. Slavery in Zanzibar or Cuba is an abomination to be abhorred by Christian England, but slavery in Turkey or Egypt is a thing to be—well, winked at and condoned, while at the same time Christian English money is to be lavished and lent to any extent in order to bolster up the very two powers which are the greatest supporters of slavery in the world! Englishmen, again, seem to take pride in the not altogether bloodless exploits of distinguished filibusters like Baker and others, but the knowing ones of Egypt see in those costly expeditions only the intention of the Khedive to open up new fields for the procuring of slaves and slave labour. Certainly, as appears from Sir S. Baker's own admissions, his Egyptian Highness has given a handle to such an opinion by attaching to Sir Samuel's retinue a ruffian who was a notorious slave-driver, and by refusing, spite of his own plighted word, to punish that same person when sent back to Cairo in disgrace."—*By Greville J. Chester.*

THE KHEDIVE AND FORCED LABOUR.

"It is astonishing that the majority of Englishmen should imagine that a stop has been put to this infamous system, when the very reverse is the case. The Egyptian Fellaheen and the poor generally are liable to forced labour—first, at the public works—a term of very elastic meaning in a country where all things exist for the ruling despot—such as railways, the repair of dykes, the making of canals, the construction of bridges; and secondly, on the estates and at the sugar manufactories of the Khedive."

GROSS INJUSTICE.

"For the first of these the people receive no payment, and keep themselves; for the second they keep themselves for fifty days, and afterwards occasionally receive a few dry, gritty ruskas a day, and a small nominal payment, which, however, in many instances, and especially in remote places, is either altogether withheld or paid only in part. I have the word of the European superintendent of one of the largest of the Khedive's sugar-works that no payment has

been made during his term of office, a period of several years, to any of the people employed. What takes place is this: Some hundreds of hands are wanted at one of the Khedive's estates or works. An order is issued. A steamer with soldiers on board is sent up the Nile, towing several huge barges of iron or wood."

HEARTRENDING CRUELITIES.

"It anchors opposite a town or village, and soon hundreds of men, boys and girls, many of tender age, are seen hurrying, and being driven down to the river-bank, clutching such small bags of bread or fragments of rusk as they can collect in haste, and accompanied by their parents, friends, wives, and children, who rend the air with their shrill screams and lamentations, for they well know that many a dear face will never be seen again. Neither the only sons of widows, or of blind and aged parents, nor the fathers of helpless infants are spared. The despot requires them—the bastinado and the prison are the cost of refusal. The whole crowd are rapidly swept into the barges, where, without regard to age or sex, they are packed together like herrings in a barrel. The steamer and the barges then start with their living freight, many of whom will never return to their homes from the distant sugar or cotton estate to which they are conveyed. During the process of their being driven on board, and during the voyage, no more account is taken of the occupants of the barges than of brute beasts. Arrived at the scene of their labours, an incessant mill-horse grind of toil ensues. There is no Friday rest, no moment's space allowed for recreation. Both sexes labour under the eye of taskmasters armed with sticks, whips, kono-bashes, which are freely and needlessly applied to the often naked, and at all events only one-shirted, backs of those poor 'free' labourers, whom the charity of England has not yet learned to pity, and whose brutal taskmaster-in-chief she has not yet learned to condemn."

TESTIMONY OF AN EYE-WITNESS.

"I have myself seen little, tender, emaciated girls staggering under heavy loads of earth, who have been lashed each time they ascended the high bank at which they were at work, and even prodded in the naked breasts with sharp palm-sticks.

I have seen them sinking upon the earth, fainting under their loads. No sort of shelter is provided for these unfortunates, though the nights of an Egyptian winter can be very cold, and a single shirt is their only garment. Many have not even this. On the filthy floor of the sugar factory, or on the bare stubby ground of the cane-field—where they cease working—there they lie down to take their scanty rest, and are succeeded on the instant by other gangs awakened to relieve them. Thus night and day, without intermission, the work goes on, and the cringing parasites of the little Egyptian Court, and the base crew of servile European speculators who prey upon the Khedive, and the Consuls-General who love to speak smooth things, and Cook's tourists, and the reporters of the English 'dailies,' lift up their hands in fulsome admiration, and proclaim to the world that so many more pounds of sugar have been produced in Egypt in *this* than in the *previous* years. These people forget to proclaim also how much blood—and that human blood—has been expended in its refinement and elaboration! An English friend, visiting one of the Khedive's sugar factories a few days ago, observed a man at work loaded with immense iron chains. On inquiring the reason, he was informed that the poor wretch had been detected sucking a few inches of sugar-cane, and was accordingly condemned *to work in chains for five days and nights, without sleep, and without being allowed to stop to eat.*

"One word more upon this head only. In speaking of public works it should be remembered that under this term are included railways which are the exclusive private property of the Viceroy, and intended only for the conveyance of produce from his estates, and to whose trains a few battered carriages only are attached for passengers to whom time is no object; and canals to the Vice-regal estates, into whose sacred waters no common man's shadoof is allowed to dip."—*By Greville J. Chester.*

CHUMA AND SUSI TO THE REV. HORACE WALLER.

MBWENI, *March 4th, 1876.*

DEAR MR. WALLER,—We have got safely back from Matakas, and are now in Zanzibar. Mataka was very glad to see us when we

got there, and he asked about Dr. Livingstone and I, Chuma told him, "Dr. Livingstone is dead," and he was very sorry to hear it; and he asked about Dr. Livingstone's dog, named Chitani; and he said, When you come again I would like you to bring Chitani; so I told him Chitani was dead; and Bishop Steere asked Mataka to give him a place to build a house in, and Arab men tempt Mataka, and said, Do not let Englishmen build near you, because he will stop slave-trade; but Mataka said he liked to have strangers live near him, and he gave us a place to build in, near Nyassa, but we had not time to go and see it. There are many slave-traders go there, and many slaves die in the roads, and some we saw hung on the trees, and some with spears poked through them; and if you want to send missionary to Yaos, I, Chuma, say better first stop slaves on the sea coast; for now Yaos do not believe that Englishman come to stop slave-trade; but if you stop slaves on the sea coast they will believe, but Arab men tempt them now and speak lies. And it is hard to travel in Africa now, plenty jungle; we were in the jungle ten days from Rouma to Matakas; all the people have been killed by the Mavitu, and we found trees with fruit very sweet, and I have brought some seeds named Masuku for you. I do not know if they will grow in London. And now I am living at Mbweni with Susi, and please send two umbrellas for us; and those knives are lost; if you please can you find us more? and Tom Livingstone he never send the letters to us; and we send compliments to Mr. Young, and Mr. Webb, and Miss Livingstone, and say that we have come back safe; and say to Miss Livingstone, those coloured cloths which you gave us first time for our wives they like them much, and would like some more, and we have looked about in Zanzibar, and there are none. And we both would like Mr. Tom Livingstone to send us Urlick flannel wool jerseys. And an African comb I have brought for Gracie, and it is what the Yaos wear when they are married, if you like to keep it clean only rub oil on it. And give my compliments to Mr. Bellville, and he said he would give me—Susi—a mosquito curtain, and he has not sent it yet, and the knife he gave me is lost, will he please find a knife like it for me? Give our love to Mr. Bellville and

Mrs. Waller, Gracie, and baby, and the baby we have not seen. How are Sire? and Peero?

And we remain your friends,
CHUMA AND SUSI.

I have tried to write this as nearly as possible in Chuma and Susi's own words. Please remember me kindly to Mr. Bellville.

Yours truly,
(Signed) W. BEARDALL.

BISHOP STEERE ON THE SLAVE TRADE IN CENTRAL AFRICA.

In a brief paper, entitled, "A Walk to the Nyassa Country," the Missionary-Bishop gives a graphic account of his journey to the Nyassa country and his return to Zanzibar. We can only quote such extracts as have reference to what Dr. Steere saw of the slave-trade.

ON THE RIVER LUATIZE.

"When we got to the ford we found it a scene of the wildest confusion. A place had been chosen where the stream is cut up by six or seven islets with narrow channels between. The water in some of these was nearly up to the armpits, and ran so strongly that, except for trees laid across to hold on by, it would have been impossible to cross. Over and through these they were bringing some two hundred slaves, many of them women and children, and very many with forked sticks fastened to their necks. The noise and tumult were beyond description."

INCIDENTS ON THE JOURNEY.

"Another day we met an oldish woman, with a slave stick still on her neck, carrying a bag of cassava root, on her way to Mataka's, having escaped from a caravan which had just turned out of our road to buy provisions, to which she had been sold by Makanjila. One of our men cut off the slave stick, and we gave her the best advice we could to avoid the caravans behind us. We also met the sick man we had seen in the hut as we went up; he said he had found that his caravan had got on so far that he had better go back than try to follow it. We offered him some food, but he said he did not want it."

EXTENT OF THE SLAVE-TRADE BY THIS ROUTE ALONE.

"In all we met nine caravans, five belonging to Yao chiefs and four to coast Arabs, most of them having been two or three months on the way, and all exclaiming at the scarcity and dearness of provisions. We found afterwards at Makochero's—where we had bought most of our provisions in going up, and amongst us we had eaten some hundred fowls—that nothing was now to be had, and everything about the place looked hungry. These nine caravans would represent from 1,500 to 2,000 slaves, and possibly some 10,000 for the whole year."

THE ONLY EFFECTIVE REMEDY IS THE EXTINCTION OF SLAVERY.

"Here we saw some of the horrors of the slave-trade, as we were close behind a caravan which had left in each day's journey one or more of its number cruelly murdered by the road side, and the very last day before reaching the villages we came upon a man lying in the path in the very act of dying of hunger and fatigue. He was far beyond all help, and we could only watch his last sighs. Surely if there can be a holy war it would be one against a traffic which bears such fruits as these. If we had the means to hire and feed some hundred or two of men to clear, and plant, and build, and defend themselves if necessary, I think this line of trade at least might be finally closed, but it would be madness to attempt force unless one had ample means, and at least the passive support of the English Government. The true cure must be the abolition of slavery itself on the coast, and I think the English Government could easily procure it. Let all present slaves be held indebted to their masters in a sum equal to their market value, to be paid in labour or in money as the two may agree, and all further comers to be *ipso facto* free. There would then be no great hardship on the owners, a fitting gift might be found, which would save the Sultan's honour in yielding to our wishes, and the presence of the Admiral for a few weeks would satisfy his people that he was only submitting to the inevitable. I heard good news at Kilwa on my return, which

was that the land route northwards was stopped by war near the Lufiji. We have got beyond half measures, and no native would be surprised at fresh action. If we need a pretext, the fact that Pemba has notoriously imported large numbers of slaves under the eye of the Sultan's officials, and in direct violation of the treaty, is more than a pretext, it is substantial justification. None can find pleasure in detailing horrors, but the actual sight of such cruelties as abound on the slave routes moves one strangely."

COOLIE IMMIGRATION : VIEWED IN ITS MORAL AND SOCIAL ASPECTS, AND AS AN IMPERIAL POLICY.

27, NEW BROAD STREET, LONDON,
April 15th, 1876.

THE oppressive treatment of the Indian coolies in Mauritius, shown in the Report of the recent Royal Commission, together with pressing remonstrances from Jamaica against the further importation of coolies into that Island ; and, they regret to add, the contemplated importation of coolies and Pacific Islanders into the new Colony of Fiji, compel the Committee of the British and Foreign Anti-Slavery Society, to urge upon Parliament and upon Government a reconsideration of the principles and the conditions on which Servile Immigration has been heretofore conducted.

In tracing the origin of what the Society has held to have been a mistaken and disastrous policy, it is needful to recur to the position of our West Indian colonies at the period of slave-emancipation, when the great majority of the sugar estates were deeply and hopelessly mortgaged, and the absenteeism of the proprietors all but universal.

It has never been sufficiently borne in mind that, viewed as a whole, sugar-planting in the older colonies was in a ruined condition antecedent to emancipation. On the contrary, the popular assumption has ever been that emancipation was the cause, instead of being merely the culminating point, of the catastrophe.

The admission of Mauritius sugar in the

year 1826, and afterwards those from our East Indian possessions, at the same duties as those from the British West Indies, had demolished the artificial fabric of a high and exclusive protection, which had so long maintained a *régime* of expensive establishments and costly cultivation ; and when in the midst of this prostration we contemplate (with however many striking exceptions) the moral incapacity of those who had administered the slave system, not only to adapt themselves to the conditions of freedom, but at the same time to face a competition which had grown strong in spite of this adverse protection, we cannot wonder at the inevitable result.

It was in this condition of things that expedients were resorted to, at first strongly condemned by the Imperial Government, but unhappily ultimately sanctioned, under the powerful and continuous pressure of planting and mercantile interests, which this Society then deemed—as they do now—to be forms of slavery more or less modified, indefensible in principle and detrimental to the social well-being and the moral progress of the emancipated population of the colonies.

It may have been that a feeling of strong sympathy with a once powerful, but then prostrate, interest, committed the Government to a course unjust in its inception as it has been unhappy in its consequences.

It was unjust to those planters who, by the exercise of tact and consideration, combined with firmness, were able to retain in freedom the services of their former slaves in that it imposed on them the added charges of immigration to a taxation already too heavy. It intercepted and superseded that healthy adjustment of the new conditions of labour which was slowly but steadily taking place. An extensive but voluntary emigration had set in from Barbadoes and other islands to Trinidad and Demerara until superseded by the immigration from India and China.

But whatever might have been alleged in favour of these measures, as expedients designed for the rescue of a productive industry already existing, it cannot be admitted to have been within the province of Government to stimulate, by providing

labour and capital, that speculative enterprise which, since the abolition of slavery, has more than quadrupled the exports from Mauritius and Trinidad. It has been to foster the mercantile and planting interests of these colonies that, instead of elevating and improving the industrial character of their former slave population, there has been crowded into them another servile element in an abnormal and repulsive social condition. It may be safely asserted that a proposal to solve in this fashion, by Government aid, the difficulties between capital and labour in England, would hardly receive a moment's toleration.

The defenders of the existing policy often point our attention to the sums of money not seldom saved by the coolies, as an unanswerable argument in its favour.

Our Consuls at Havana have, from time to time, consigned to the care of this Committee parties of negroes (remitting, at the same time, large drafts in their favour), who, in addition to purchasing their own freedom and that of relatives, have paid for their return to Africa, not the insignificant fare of a returning coolie, but a costly passage by the Royal Mail steamers.

These facts exist side by side with the terrible slavery still existing in Cuba. In like manner, as shown by the Royal Commissioners, the amounts of money saved have been accumulated by the exceptionally few—by trading, usury, and other means; but none, or next to none, by coolies under indenture.

The public are too well acquainted with the deplorable consequences which have resulted from Her Majesty's Government permitting the introduction of servile immigration to the colony of Queensland, thus initiating the slave traffic, which has been spreading rapine and disorder among the islands of the Pacific, to make it necessary to recount them.

With the fatal results so freshly in view, it would seem past belief that, in the new and infant colony of Fiji, plans are at this moment preparing by the Governor for a renewal of this traffic, which experience

has proved neither checks nor supervision can ever detach from a large amount of fraud, cruelty, and crime.

The question may be justly asked—Are you prepared to prohibit emigration under all circumstances from regions where labour and population are superabundant to others where both are deficient? If not, what are the limits, and what the conditions, to which such emigration should be subject?

The principles which the Anti-Slavery Society have always held should govern such immigration are these:—

That it is properly the duty of Government to secure the immigrant from injustice or injury, but not to render assistance by pecuniary aid.

That only those contracts for labour be recognised or enforced, which are made by the labourer with a full knowledge of the work to be done, and in the country where such labour has to be performed.

That where such immigration is permitted, something like an equality in the respective numbers of both sexes be maintained.

These have been the conditions held by the Anti-Slavery Society; and *these were the conditions, expressed with far greater stringency, which were laid down by an Order of the Queen in Council on the 7th September, 1838.*

It contains among other provisions—

SECT. 4.—NO CONTRACT FOR SERVICE SHALL BE OF ANY FORCE OR EFFECT WITHIN ANY OF THE COLONIES AFORESAID, UNLESS THE SAME SHALL BE MADE WITHIN THE LIMITS, AND UPON THE LAND OF THE COLONY IN WHICH THE SAME IS TO BE PERFORMED.

Sect. 4.—No such contract for service shall be valid for more than one year from its date.

Sect. 5.—Every such contract shall expire at the close of the stipulated time of service, without any notice on either side for that purpose.

Such then were the views of Her Ma-

jesty's Ministers in 1838. They well knew from recent experience that it would be a fatal mistake to confer by contracts powers of coercion upon planters or managers whose misfortune it was to have been educated among the habits and instincts of slavery. Twenty millions sterling had just been paid by Great Britain for the extinction of slavery in her Colonial possessions, and they wisely resolved that it should not again lift its head in other or modified forms.

And now, in the light of an experience of nearly forty years, the wisdom which dictated that Order in Council has become more and more apparent; the reversal of its conditions has proved the source of "woes unnumbered." Of these, the Royal Commissioners who visited the colonies of Mauritius and Guiana, have furnished examples in ample profusion. In the tragic death of Bishop Patteson, and of Commodore Goodenough among the Islands of the Pacific, England has sacrificed to her toleration of the traffic two of the best and noblest of her sons. Our policy and our practice, grimly travestied by Spaniards and Portuguese, have subjected Chinese "immigrants," shipped to Cuba and Peru to horrors unknown to the transatlantic "middle passage," and to a slavery as wretched as was that of the African.

It is time to ask our Colonial administration to rise once more to higher aims than a policy of merely enlarging the production of sugar; and to refuse to recognise as instances of progress augmented exports which are paid for in the stereotyped degradation of a people. It were a small gain to humanity to abolish slavery, if it be replaced by an organised oppression such as that which (as exports increase) is grinding more and more ruthlessly the Fellaheen of Egypt.

The Committee might have pointed to the financial unsoundness of the methods by which the present system is sustained in some of the colonies, and to a taxation out of which it is supported—paid by a population whom it does not only not benefit, but whom it injuriously affects. But they chiefly challenge its right to any longer continuance under its present conditions,

and claim of Her Majesty's Government a return to the policy laid down in 1838, because the present system of Coolie immigration has proved subversive of the just liberties of those who have been subjected to it; is demoralising in its character and tendency; and has ever persistently defied both legislative and administrative control.

On behalf of the Committee of the
BRITISH AND FOREIGN ANTI-SLAVERY
SOCIETY.

JOSEPH COOPER, } *Hon. Secs.*
EDMUND STURGE, }
AARON BUZACOTT, *Secretary.*

RIOTS IN BARBADOES.

AN illustration of the "misfortune of having been educated among the habits and instincts of slavery" (we quote from the foregoing document) is fresh before us in the following telegram:—"Barbadoes, 22nd April (Defence Association to West India Committee).—Riots throughout island; plantation houses sacked, animals destroyed, enormous destruction of property, over forty rioters shot, troops actively employed, city threatened, business suspended, families seeking shipping. Rioters repeat they have Governor's sanction. Hennessey's immediate recall requisite to save colony."

The reckless and unreasoning panic which dictated this message is an inheritance of colonial slavery, bequeathed by the fathers, and visited on the third generation of their children, in an absurd but most mischievous form. To ourselves it is nothing new; but that leading members of the West India Committee, eminent in the commercial world, should have caught this strange stampede, and hastened to Lord Carnarvon and gravely assured him that Mr. Hennessey was proclaiming a sort of *bellum servile* in Barbadoes, constitutes an evidence of the far-reaching tendencies of slavery which surprises even ourselves. Of course Lord Carnarvon told the deputation, in as diplomatic terms as he could, that they laboured under a temporary monomania. We hope that, some day, in their saner moments, he will give them a psychological analysis of its nature.

But the matter is far too serious for us to dwell on its absurd aspect. It was this same reckless conduct that led to the so-called "rebellion of slaves in Jamaica in

1831." It was shown in evidence, before the Lords' Committee of 1832, that the intemperate language of the whites, at meetings held to resist the measures of the Home Government, and then openly counselling a transfer of their allegiance to the United States, which prompted—as it could not fail to do—the rising of the negroes in resistance, to be ruthlessly suppressed in a deluge of blood. Happy for Barbadoes that the like wild conduct has not entailed on its people similar results!

Forty years have nearly elapsed since slavery was ended in Barbadoes, but we are shown unmistakably that to this very day its evil genius is yet unexorcised. More than this, that the strange and incredible story should be solemnly conveyed to Lord Carnarvon by gentlemen of high position, and ordinarily distinguished for good sense, would show that it yet held a Circean spell which can dethrone the reason of the wisest.

The naturalness of the panic becomes apparent so soon as we ask by whom the members of the House of Assembly—the Chamber theoretically supposed to represent the *populus*—are elected? The blue-book informs us that, out of a population of 162,042, only 1,276 are entitled to the franchise. The qualifications for the franchise are sufficiently high to realise the *beau ideal* of pocket boroughs, viz., to be the owner of an estate of the annual value of £20, or a lessee of land yielding not less than £100 per annum; or (in towns) the occupant of a house parochially rated at £50, or as having paid parochial rates for two years to the amount of £5.

The subject of confederation becomes insignificant compared with the question which these events bring to the front: Given a population of 162,000; of these, but 1,276 registered electors,—is an oligarchy, liable to such aberrations, a proper constitution to be trusted with its destinies?

RETURNS OF IMMIGRANTS LAID BEFORE PARLIAMENT,

FOR THE YEARS 1843—1872 INCLUSIVE.

THIS return discloses the following facts:—

The immigrants came from sixteen localities, and were received by twelve colonies.

The entire number of hands imported was 263,833, giving an average of 2,097 per annum. India alone supplied 146,663.

Great stress having been laid upon the amounts earned by coolies, we are amazed to find that the average savings in the twenty-nine years are reported as follows:

	£	s.	d.
In Trinidad, average savings taken to India	2	3	0
" British Guiana	1	19	0
" Grenada	1	6	0
" St. Vincent	1	0	0
" Jamaica	0	15	0
" St. Lucia	0	14	6

It should be remembered that in the gross amounts mentioned in official returns are included moneys sent by coolies yet under contract, to their friends in India. Hence considerable deductions have to be made from the above miserable average of savings.

But there is another view of the present system. From the return we see that, while comparatively few return to their own country, *colonisation is not secured*. Human life is wasted, and, unless kept up by constant supply from abroad, the imported coolies will die out, and the colony left as before. Take the returns of the following islands:—

	Number of coolies imported.	Number returned to their own country.	Number yet in the colony.	Number unaccounted for.
British Guiana ..	93,230	8,982	55,248	28,965
Trinidad	47,342	4,542	28,425	11,910
Jamaica	16,471	3,194	9,000	4,267
St. Vincent ..	1,928	34	1,485	407
Grenada	2,570	186	1,895	489
	161,539	16,939	96,053	46,039

While during the twenty-nine years covered by these returns, only one in nine has returned to his country, nearly one in four is unaccounted for, or, in other words, is *dead*. The birth-should, under a healthy state of things, have exceeded the death-rate, as is the case among the creole population. Here, however, instead of there being during the twenty-nine years a large, or any, increase in the Indian population, there is actually a decrease of nearly twenty-five per cent. of the imported coolies.

REV. H. CLARKE ON THE FAILURE OF COOLIE LABOUR TO INCREASE EXPORTS.

Savannah la Mar, Jamaica,

8th February, 1876.

MY DEAR FRIEND,—I received your letter of the 12th November, and thank you and the Anti-Slavery Committee for the articles in the *Reporter*, which have already had their influence out here. The Sub-

Agent of Immigration of this parish told me he had received a communication from the Agent General, asking him to make inquiries about the five destitute coolies referred to by me in a letter to Mr. Thomas Harvey, of Leeds, published in the *Anti-Slavery Reporter*. Two of the five I did not see again, but three—two women and a boy, in a horrible condition from yaws—remained more than three weeks under the carriage-shed, near my church. I applied to the President of the Poor-House, who said he could not admit them, as they had a contagious disease, which I thought a singular reason, considering that they were then lying in the most public place in the town and close to my schoolroom full of young children. I next wrote to the Custos, who referred me to the Sub-Agent of Immigration. He said, as indeed I knew, that that they were old coolies, and that therefore he had nothing to do with them. At last I made a strong representation of the case to the Government Medical Officer, who had them moved to the poor-house, where, a few days after, one of the women gave birth to a child, and there they are still. This case is a good illustration of those wonderful benefits which we are told Jamaica derives from coolie immigration. We first pay £20 a-head to bring them here; we next pay £12 a-head to keep them here, and then we have to pay for maintaining them in the poor-house, unless we will consent to let them die in the street.

The motion of Lord Stanley of Alderley, in the House of Lords, has occasioned a flutter among the advocates of this immigration; for, as the whole system is based on deception, there is nothing they fear so much as honest inquiry into it. The Earl of Carnarvon is reported to have said that in Trinidad and Guiana one-third of the expense of this immigration has been paid from the public purse; but that up to 1873 the total expenses of the immigration of coolies to Jamaica fell on the planters, and that no assistance had been given from the public purse. I have no doubt Lord Carnarvon believed what he said, but I distinctly affirm that more than three-fourths of the cost of coolie immigration to Jamaica has always been paid from the public purse, and is so still.

HON. ED. E. RUSHWORTH ON COSTS OF IMMIGRATION.

In his last speech in the Legislative Council, published in the *Jamaica Gazette* of the 9th December, the Hon. Ed. E. Rushworth said:—"The estimated expenditure for immigration this year is £60,000 in all. Now let us suppose that we adopt the system practised in Demerara or Trinidad, the General Revenues would bear one-third of the charge, and the immigration revenues two thirds—that is to say, £20,000 would be defrayed by the contribution of the Government, and £40,000 by Immigration Funds. Now what is your position at the present moment? Your total revenues from immigration sources amount to £34,000. So that supposing you had the system of Demerara and Trinidad in force, and the Government contributed one-third of the cost, there would be a deficiency of £6,000, which you would have to make up in some way. The charges of the debt this year amount to £14,000, and I fear that next year they will amount to £21,000. My opinion is (but this of course is only conjecture) that the system according to which this work is carried on in Jamaica, viz., raising funds by means of loans, was brought forward under the idea that the introduction of this labour would increase exports, and that the revenue from those increased exports would form a fund sufficient to bear the charge of interest on the said loan, and ultimately to defray the debt, *the system unfortunately has not had that result as yet.*"

This last sentence admits what I have always maintained, that these immense immigration loans will all have to be paid out of the public purse. Even including the export duty of nearly £20,000, which assuredly comes out of the public purse, there is a deficiency of £26,000 for this present year.

This system has of late years been defended both here and in England, on the ground that the whole cost has been borne by the employers, and the falsehood has been so boldly and persistently asserted that advocates and opponents have alike come to believe it. If the friends of justice in England will insist that the cost shall be paid by the employers, this abomination will at once cease in Jamaica, and I believe in every other country; for it is impossible

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that any man could employ coolies at a profit if he had to pay £32 each for their passage here and back, and give them current wages, and take care of them in sickness besides. I sent you two copies of the *Gleaner* by last packet, containing a long letter of mine. If Lord Stanley is moving in the matter I should like him to see that letter. With my very kind regards, and prayers to the Lord to direct us aright in our efforts to observe our Master's precious law, "Whatsoever ye would that men should do unto you," &c.

I remain, yours sincerely,
HENRY CLARKE.

Joseph Cooper, Esq.

LOCAL TESTIMONY CONCERNING COOLIE IMMIGRATION TO JAMAICA.

A CORRESPONDENT, whose character and motives are above question, writes :—

"I am quite sure that you will pardon me for writing upon a subject which is just now giving the friends of the people a good deal of anxiety. I refer to the subject of Coolie Immigration. You will remember that for many years the expenses of this immigration were all taken from the general revenue of the island. We were able, however, with the aid of our friends at home, to convince the British Government that in this matter we were suffering under a very substantial grievance, and after a time an Act was passed by the Legislature here imposing a tax for immigration purposes upon all exported produce. Though this did not meet our wishes, seeing that it compelled our small producers to pay a tax from which they derived no benefit, we accepted the compromise under the hope that the matter would be settled."

THE PLANTERS' DEMAND.

"From time to time, however, and in spite of our protestation, portions of the expense have been thrown back upon the general revenue. Emboldened by the advantage which they have gained, the planters and the West India party in England, are making efforts to throw again the whole expense of this immigration upon the general taxation of the country. Their arguments are that it is too costly to be paid by the planters alone; that the whole country is benefited by the introduction of

coolies; and that if cheap labour is not supplied them at the cost of the Colony the sugar-estates must be abandoned."

REPLIES.

"In reply we say that there is an abundance of labour if the planter will but pay a fair price for it—say at the rate of 1s. 6d. per day, and occasionally 2s. per day. We support this assertion by the facts that the price of labour has never risen since freedom, and that it is lower now than it ever was; that the population, especially the labouring population, is rapidly increasing, so much so that at times they are utterly unable to obtain employment, and that thousands have on this account emigrated from the island in search of employment. And further, that where properties are managed by intelligent resident proprietors, they depend entirely upon the native population, and find them sufficient to meet all their wants. You will see that this last statement is borne out by the writer in the *Quarterly Review* for last July.

"But even were it otherwise, and every statement made by the planters a correct one, we maintain that it would be the height of injustice to throw the burden and expense of finding labour for the large proprietor and rich men upon the shoulders of the masses of the people who have to labour hard for their daily bread, and are taxed for their fish, and flour, and bread, at the rate of 12½ per cent., indeed flour is taxed at nearly 30 per cent., so that, although we are so near to America, we have to pay 3½ per lb. for bread."

THE STRONGEST OBJECTIONS ARE MORAL ONES.

"Our strongest objections, however, to coolie immigration are moral ones. I am not quite sure as to the relative numbers of male and female coolies who are brought into our Colony, but actual observation and somewhat extensive inquiries leads me to assert that, as a rule, the number of male coolies upon an estate is fifty men to twenty-five or thirty women. I could not dare to describe to you the gross immoralities which come out of this disproportion of the sexes. Crimes which I could not name are known to be commonly practised, whilst quarrellings, woundings, and murders, are of almost daily occurrence upon the coolie

settlements. We have had more executions for murder since the introduction of coolies than were ever before known during the whole time of freedom; and in the interest of the freed people I would rather see every sugar estate abandoned than that these moral pests, the coolies, should be multiplied in our midst."

THE BRITISH PEOPLE ALONE CAN RIGHT
THESE WRONGS.

"I tremble, indeed, for the future peace of the Colony if many more should come amongst us; and I call most earnestly upon the friends of freedom and good morals everywhere to help us to get rid of what is both a slavery and a curse. We, out here, are powerless. The island is now a Crown Colony, and the responsibility of governing us rests entirely upon the British people. We are not asked a word about the laws passed to govern us, or consulted in the slightest degree as to the way in which the taxation of the country should be spent. Our Government, so far as we are concerned, is a pure despotism, and our Governor rules on the principle *sic volo, sic jubeo*. To the British people he is responsible, not to us."

SLAVERY IN POLYNESIA.

"WE have received a file of recent Queensland newspapers, which give information of by no means a gratifying kind in regard to the traffic in Polynesians for which that colony has made itself notorious. In two of the Rockhampton papers occur the following advertisements:—

"Kanakas can be obtained at low rates of passage on application to Geo. B. Shaw, Quay Street."

"South Sea Island Labourers can be obtained on application to Macdermott Brothers."

This open advertising of the human commodity has caused discussion in the press of the colony, and it is admitted on all hands that it is contrary to law. But then, argues the *Brisbane Courier* of Jan. 28th, it is only an irregularity! The law provides that Polynesians shall only be introduced for the employers who want their labour, and who make application beforehand in proper form; but inasmuch as the Colonial Act is one through which the proverbial coach and six can be easily driven, it does not signify if it be disregarded altogether. Such, we think, is a fair summary of a long

article in the paper referred to. We infer that the Queensland enactments for regulating "the labour trade" are meant, in part at least, to save appearances, and are by no means intended to be too strictly acted on.

Another paper, *The Week*, contains a narrative of "A Cruise to the South Seas," in a labour vessel. Some of the details are painful enough, and it is plain that it is the custom of the traffic to pay the chiefs of the islands for the recruits thus obtained. This payment has been defended as a mere acknowledgement of the paramount authority of the chiefs; but it must evidently harden into a mere buying and selling, and so tend to convert the populations of the islands into the human chattels of the chiefs. In one case the captain of this vessel recruited twenty-four men, who, their chief being the negotiator, refused to engage for three years, but were willing to serve for two. "It was some little time after this," says the writer, "that the captain, in speaking of the two-years' men, said 'that when they got to Mackay (in Queensland) they would not have much chance of getting back under three years.'" These Polynesians are principally wanted at Mackay, Maryborough, and Rockhampton—places in the north of Queensland where large sugar plantations have been formed. The district is several hundred miles distant from Brisbane, the seat of government, and consequently remote from inconvenient inspection. The islanders are engaged for a term of three years, and are entitled, besides food, clothing, and medical aid, to receive £6 per annum. This payment is withheld till the close of the three years, and is then made in "trade," *i.e.*, in goods, such as clothes and guns.

We believe no registry of mortality is kept; that deaths are many, and that this event cancels the debt of the planter to his quondam labourer. The whole system is manifestly open to the most frightful abuses. One of its indirect effects is to drive all white labour out of the market, and thus to close this region to our industrious and enterprising countrymen of the labouring class, who seek to better their condition by emigration. The *Brisbane Telegraph*, Jan. 13, says—"The argument that these islanders only come to perform labour which white men will not or cannot perform is no argument at all, because it is utterly

and palpably untrue. These islanders are brought to Queensland for the express purpose of competing with white labourers. They do compete with them, and where an ample supply of Polynesians can be obtained the white labour is driven away. Mackay affords an instance in proof of this, and Maryborough promises soon to afford another proof of the same kind. If every district in the colony were worked on the pattern of Mackay, there would be no room for a white labourer in Queensland. A few mechanics and artisans, a few white overseers and skilled labourers—and the rest all of an alien race and inferior type."

The frightful murders that have resulted and are still occurring among the islands from this abominable traffic have long demanded the attention of our Government. Our file of papers report with indignation the murder of another white man, and demand as a remedy that "The exportation to these islands of the dangerous commodities should be stopped, if possible; labour-recruiting vessels should be better armed, and all outrages punished; for with a responsible Government Agent on board there would be little fear of excess." The so-called responsible Government Agent is a mere blind, and the propriety of "the better arming" of labour vessels may be estimated by the following extract from a letter of the Rev. John G. Paton, a well-known Presbyterian missionary, which appears in the *Brisbane Telegraph* of Dec. 21, 1875:—

"Grog would never reach our islanders were it not brought by the labour traffickers. But they bring grog, and in their eagerness to get away our islanders they use it and other drugged stuff freely, so as to get them under their power, and away under its influence. I believe that almost every life that is lost in the trade or through it, both among whites and natives, would point to this maddening experience under the power of grog. I have frequently had to get between the intoxicated labour-recruiting party and the abused natives, to save their lives; and shortly before I left the island a party of them gave a young Amitzan chief a bottle containing what they called 'grog.' He took it home, drank it off, and died in great agony immediately after. It matters not what a man is before he enters the labour traffic, if he continues in it he soon sinks down to the common level of his associates, with reason biased, conscience and truth dethroned, stifled

by grog and its accompanying evils, and dis-regards alike the laws of God and man to gratify self. Their past experience leads them to hope and act as if any fabrication in Queensland, though without a shadow of truth, will cloak and justify any act committed by them in supplying the labour market, by which so many are enriched, and in which the interests of so large a class in the colony are so thoroughly interwoven. Alas, that it should be so among British subjects? As a proof of the above, I may only refer to another experience of Mr. Crank and his company in the *Stanley* in their labour-collecting voyage. They confess in the Queensland press that they, provoked or unprovoked, had a quarrel with the natives of our island, and that in retaliating they shot at least one man, as if this had been a clever, praiseworthy act on their part. How can truth be expected from men who take human life thus, and glory in it? Alas for such men, for their employers, and for the colony that receives such accounts from them, and by its silence approves and encourages such deeds! Yet I fear it must be so in any colony that requires her labour market to be thus supplied. For the permanent good of Queensland, and the honour of our British name, and the advancement of Christianity and civilisation among our islanders, I hope and pray that this trade may soon be suppressed."

In the hope expressed by Mr. Paton we heartily agree. The labour traffic in the South Seas is a disgrace both to the colony of Queensland and to the Government at home, which, after so many exposures of its true character, permits its continuance."—*Leeds Mercury*.

THE POLYNESIAN LABOUR TRAFFIC, ILLUSTRATED BY THE NARRATIVE OF A WOMAN RESCUED FROM THE BLACKS.

THE following is a narrative of Alice Wanyenyap, a woman of Maré (as given to the Rev. S. M. Creagh) rescued from the natives of Lord Howe's group, by Captain Woodhouse, of the barque *Sydney*.

She left her Island with her husband and some other Maré men in Captain Macleod's vessel, for Mallicolo, one of the New Hebrides Islands, where a beche-de-mer station was commenced. Captain Macleod, having formed the station, returned to Noumea, New Caledonia, with labourers, and in-

tended to get more men for his station. A poisonous fish was caught one day, and eaten by two of the Maré men on the station; the consequence was they became very ill. A labour vessel calling at the island, the sick men asked to be taken away to their home; this request was not complied with. Another vessel (the *James Birnie*, Captain Fletcher) called at Mallicolo. The captain, finding these men so ill, removed them at their own request. Every attention was given to them on board, and medicine was administered, but one of them died the day after; the other, Alice's husband, recovered, and joined the expedition of Captain Fletcher. They arrived at a group of islands called Lord Howe's group. The *James Birnie* had been to Maré and Uvéa, whence a number of natives were obtained for the station Captain Fletcher intended to form. The party was divided into four. Alice and her husband accompanied the captain to one of the distant islands. The islands are very barren; food is scarce; the natives live principally on cocoanuts and fish.

THE CUPIDITY AND TREACHERY OF THE SAVAGES OF LORD HOWE'S GROUP.

The natives saw that at the beche-de-mer station there was abundance of food, plenty of clothing and other articles of European manufacture. These things excited their cupidity, and they sought a cause of quarrel with the white man, that they might have the opportunity of seizing his property; they had not long or far to seek. They simply set fire to the house in which the beche-de-mer was stowed at the station, occupied by one of the party. After the fire a boat was dispatched to inform the captain of what had been done. He went to the place where the fire had been, and became angry with the chief and people at their evil act; they in turn manifested their displeasure at the charge, and decided to murder the captain and his people. The Maré men on the station had made a plantation of yams and taro inland.

MASSACRE OF CAPTAIN FLETCHER AND NEARLY ALL HIS CREW.

After the quarrel the captain, ignorant of their wicked intentions, went to see these plantations, and it was while there that the savages came upon him and his party and murdered them all. After the massacre at that place the natives went in canoes to the

other stations for the purpose of killing the other parties. Two canoes with people arrived at the island where Alice and her party were; they brought a quantity of beche-de-mer for sale, as a blind. The Maré men had had morning family worship, and breakfast was over. Alice was washing up the breakfast things. The boat was going off beche-de-mering, but was delayed; the tide being low, the men had difficulty in getting the boat into the water. In the act of launching her the men were rushed upon by the savages and clubbed; some were despatched at once, some had ropes put round their necks, after being clubbed, to strangle them, and some were beaten and battered on the head with large stones. The women joined in the horrid work. Alice was kept in the hut and the doorway closed up. She heard a noise, but, not knowing their language, was ignorant of what was being done, though suspicious that something was wrong. In order to ascertain for herself, she made a hole in the roof of the hut, and on looking out she saw the dead bodies of the poor fellows laid along the beach in a row. She then begged to be allowed to go and see after her husband, who had been shot in the head in a quarrel with a white man the previous day, and was lying insensible in another hut. Alice did not know the cause of the quarrel, her husband being unable to converse with her. On going to the hut she found him dead; his head had been nearly severed from his body. She took up the corpse, and carried it out, and laid it with the others. She then smeared her face and covered her clothes with the blood of her dead husband, as a sign of her intense grief and agony of mind at what the savages had done. She only was left; she was spared not out of pity, but because it was tabu to kill a woman. The savages mocked her and laughed at her signs of grief, and ordered her away, threatening what they would do to her if she remained. She retired to the hut. What became of the bodies of the murdered men she did not know, they were stripped of all clothing, and she had reason to believe they were used for the vilest of purposes.

ALICE SAVED BY SUPERSTITIOUS FEARS OF THE SAVAGES.

When the canoes returned she was taken to the place where the vessel had been an-

chored. The vessel was burnt. The natives gave Alice but little food—only half a cocoanut a day—they feared to shed her blood, but they would kill her by starvation. She was befriended by a woman of the island who had been living with one of the white men; she was kind to her though she manifested no sorrow at the death of the man she had been cohabiting with. It was from this woman, who spoke a few words of English, that Alice learnt the fate of all the party. It was known that Bates, the second mate, had effected his escape, and Alice indulged the hope he would return and rescue her; but he was ignorant of her safety. Alice was not allowed to wear any of the clothing the savages had taken. She was compelled to submit to be tattooed about the face; the process she found to be very painful.

THE SAVAGES "PUNISHED" BY THE
"BEAGLE."

On the arrival of the *Beagle* at the island, some five natives went on board; the second mate kept below for some time. The natives had the idea that he was afraid to show himself. On coming on deck he saw these men, and charged them with the massacre; four of them were shot; the fifth jumped into the water and swam for his life, even he was shot on the thumb. On reaching the shore, he told the people what he had seen and heard on board ship. The *Beagle* then proceeded to shell the place; more natives were killed; one man sought refuge behind a cocoanut tree—a shot split the tree and killed the native; the vessel left again the next morning. Alice made every effort to gain the attention of the people on board, but without effect. Had she a white face she might have been seen; she was prepared to swim off to the vessel in the darkness of the night, and had secreted a piece of plank to assist her; but had she succeeded and been seen on board, she might have been thought an enemy and been shot. Besides, she was constantly guarded. All the natives, including herself, were crying—they, over those who had been killed by the *Beagle's* guns, and they thought that she was equally affected by the same cause, and they said she was a good woman to have such pity for them; but she was weeping to see that help was so near and she was unable to profit by it. When the vessel left, poor Alice watched its

departure with a heavy heart. One cannot but regret the precipitancy with which those on board the *Beagle* acted. By securing those who went on board at first, and by remaining at the island patiently their opportunity for acting—for time in such a case is not an object—they might have inflicted salutary punishment on the guilty parties, and thus secured the ends of justice; but as it was they seem to have revenged the massacre of the captain and crew of the *James Birnie* by another massacre of only less magnitude; and, moreover, Alice, the survivor, might have been rescued, and definite information obtained of the fate of the whole party, for it could not be certainly known that all had been massacred. When Bates left in the boat he was under the impression that all had been cut off.

ALICE RESCUED BY CAPTAIN WOODHOUSE.

A short time after the *Beagle* left, another vessel, the *Sydney*, arrived at the island. She did not anchor at the place where the *James Birnie* lay, but went round to the opposite side of the island; she was accompanied by a steamer. When the natives saw these two vessels they were terribly alarmed, and feared they should get a second edition of what the *Beagle* had given them. But notwithstanding their fears a canoe went off to the steamer, on her coming near, and through a native, who spoke a little English, communicated to those on board that Alice was on shore. Alice now thought and hoped that her deliverance was at hand; but she feigned to the natives an unwillingness to go away, saying that she was afraid it was a fighting ship, and if the people sent her on board she should be killed, as those had been who went on board the *Beagle*; and she begged the natives, feigning sincerity, not to send her away. But the savages, thinking their own safety involved, held a consultation; it was determined that she should not remain any longer on the island. Every person—man, woman, and child—was for sending her away. Captain Woodhouse readily received her on board. Alice speaks in the highest terms of the kindness of the captain and his crew all the time she was on board the *Sydney*. She gave, as well as she could, an account of the massacre, and pointed out where the valuables of the *James Birnie* were hidden. She persuaded the natives to throw the gunpowder into the sea, representing it as a very dangerous thing; she did this lest it should be used against white men coming to the island. Alice is now in *Sydney*, and will return to her own island in the barque *John Williams* in July next.

CAPTAIN JOHN MORESBY, R.N., ON THE POLYNESIAN LABOUR TRAF- FIC.

FROM a volume by Captain Moresby, entitled "New Guinea and Polynesia," describing his cruises in H.M.S. *Basilisk*, we take the following extracts:—

"On the 5th of February we were slipping through a sea like glass, blue as the sky that hung over, and watching the great lazy water-snakes at play on the surface, all of us languid from the intense heat, when the mast-head man reported 'Sail right a-head!' and waked us up in a moment—it was such an event to see a sail. There was something puzzling about the slovenly set of her sails, and she had a heavy water-logged look as she swayed slowly with the long smooth undulations of the sea. We hoisted the ensign to see what she would say to us, but there was no response, so we steered to pass her close. There were signs of strange neglect in the weather-beaten sails and slackened ropes as we neared her, and not a soul was moving on board; but just as we were thinking her abandoned, two or three wild-looking creatures, Solomon Islanders, rose up in the stern, and then we saw that others lay on the deck as if asleep."

A FLOATING LABOUR-SHIP WITH STARVED AND DYING NATIVES.

"Lieutenant Hayter, and Mr. Bently, the gunner, went with two boats to board, and these men pointed muskets at them over the side; but what men! they were living skeletons, creatures dazed with fear and mortal weakness. As our crews boarded, other half-dead wretches tottered to their feet, fumbling too, at rusty, lockless muskets, and our men disarmed them gently. They were dreadful to look at—beings in the last stage of famine, wasted to the bone; some were barely alive, and the sleeping figures were dead bodies fast losing the shape of humanity, on a deck foul with blood. We tried to show that we would not hurt them, and it was awful to see their eagerness to drink. Our men vied with each other in their rough cares, but the help came too late for one—one dark Melanesian soul passed away from the blood-stained deck, to find the mercy from God which man denied. There was no water on board, no food, no boat by which they

might have saved themselves. The hold was full of the sea: and the ransacked cabin, the blood, the planking splintered and scored by axe-strokes, told of a tragedy. Having given our first succour to the living under Dr. Goodman's direction, we turned to pump out the hold, and to bury the dead. The bodies, six in number, were wrapped separately in a decent canvas, and weighted, insufficiently as it proved, and the pumps ceased clanging on board the *Peri* as an officer read the words, 'we commit their bodies to the deep, in sure and certain hope of the resurrection to eternal life.' The poor remnants of mortality when launched overboard did not sink, but floated away beyond our sight, mute witnesses to heaven of a foul wrong.

THE CAUSE OF THIS TRAGEDY.

"The story of the *Peri* proved to be this; a noted kidnapping vessel, the *Nukulow*, had brought a cargo of some 180 kidnapped natives to Rewa River, Fiji, some two months previous to our falling in with the *Peri*. At Rewa they were disposed of by being hired out to planters at the rate of ten to fifteen pounds a-head, paid to the owners of the *Nukulow*, and about eighty of them were transferred to the *Peri* for conveyance to various islands of the Fiji group, in charge of three white men and a Fijian crew. On getting to sea insufficient food was served to the natives, who were quite unsecured, and they clamoured for more, on which some rice was issued, but one of the white men, angered by the clamour for food, was heartless enough to throw the rice overboard as the natives were cooking it, and the maddened creatures rose at once and threw him over after the rice. The other two whites and the Fijians followed, and the savages thus left to themselves, and wholly unable to manage the ship, drifted helpless and starving before the south-east trade-wind for about five weeks, accomplishing a distance of nearly 1,800 miles, through a sea infested with coral reefs, and full of islands; finally passing either over a submerged part of the Barrier Reef, or through one of its narrow openings, to the place where the *Basilisk* found them. Thirteen only were then alive out of the eighty natives who had sailed from Rewa. We took these survivors to Cardwell, thirty miles distant, which was

then, excepting Cape York, the most northerly point of civilisation in Queensland, and there, under the humane care of Mr. Brinsley Sheridan, the police magistrate, they recovered strength in time, and were afterwards taken by us to Sydney, whence they were carried by one of Her Majesty's ships to their various islands in the Solomon group."

THE BASILISK AT THE PEARL ISLANDS; CAPTURE OF TWO SCHOONERS WITH EIGHTY-EIGHT "LABOURERS."

"..... I found that the pearl-shellers had received warning that the new Kidnapping Act, which rendered the employment of natives illegal without license, had come into force, and that they knew of the *Basilisk's* coming, and were clearing out of the Straits as fast as possible, on which I determined to make all haste north. On the 5th we chased and overhauled two schooners, the *Melanie*, with fifty-five, and the *Challenge* with thirty-three South Sea Islanders on board, who had been employed as divers in Torres Straits. These schooners had been warned of the passing of the new Act by the Marquis of Normanby himself, who had visited the Straits some months previously, but they had stayed on to the last moment, and, attempting to escape on hearing of our approach, had fallen into our clutches.

"Each individual case of the islanders on board needs investigation, so we anchored with our prizes off Fitzroy Island, where the good anchorage was very welcome."

THE LABOURERS CHEATED OF THEIR WAGES.

"The result of our examination was to bring out the facts that in the *Melanie*, fourteen natives had been from four to six years, fourteen from three to four years, and one for one year, working without any wages beyond their necessary clothing and tobacco, and that no agreement had been made with them."

LABOURERS TRANSFERRED FROM ONE MASTER TO ANOTHER WITHOUT THEIR CONSENT.

"Seventeen stated that they had shipped from their island on board another vessel from three to four years ago, and had

since been transferred, against the wish of the majority, to the *Melanie*, and kept at work without any agreement; the rest were on the ship's books as having been legally shipped at Sydney. The stories of these men were various; most of them had shipped voluntarily—seven had been kidnapped. 'Captain gammon me—say I go back—I never go back,' said one poor fellow; and two others had the same tale, 'Captain gammon me.' Another had been seized from a reef; two had been run down in their canoe by a schooner named the *Maria Renny*, and taken on board.

"To secure themselves from the penalties of the new Act, the pearl-shellers had induced these natives to sign an agreement to serve them for five months from August, and had fixed wages for them.

"This analysis is a fair sample, and will give an idea of the then average state of affairs. We sent the vessels as prizes to Sydney, where they were condemned; but on a subsequent appeal to the Privy Council—the highest appeal Court for the Colonies—the vessels were restored, on paying all costs connected with the case, on the ground that retrospective evidence could not be entertained, and that an intention to procure a license had been proved."

THE ST. JAMES IMMIGRATION ENQUIRY.

THE following (says the *Brisbane Courier*) is the official report of the Immigration Board, which sat on Thursday last at the Dépôt, to inquire into complaints made by some of the single male passengers by the ship *St. James*, relative to scarcity of water, provisions, and hospital accommodation during her voyage here:

"*Brisbane, 24th January, 1876.*

"Sir,—We have the honour to inform you that, in compliance with your instructions, the Immigration Board assembled on Thursday, the 20th instant, to inquire into certain complaints preferred by a few of the single male passengers by the ship *St. James*, and have the honour to report as follows:—

"That the immigrants, even by the admission of the complainants, received daily three pints of water, one pint of tea, one of coffee, and one of soup, making up the allowance of three quarts daily, irrespective of water for cooking; that the decks of the

ship leaked at the first starting; that the captain endeavoured to remedy the inconvenience temporarily, and did so permanently, as soon as the weather would permit; that the baking of fresh bread was somewhat interfered with, though not to the extent alleged by the complainants, by the dangerous proximity of the oven to some of the woodwork of the ship, requiring buckets of water to be used to prevent the latter from igniting, and thus cooling the oven; and that the hospital accommodation was good and sufficient.

"Irrespective of the complaints made, on which we have reported as above, it transpired that the captain only joined the ship, as a stranger, two days before she left her moorings, and the surgeon not till she was actually under-way; neither one nor the other had the opportunity of ascertaining that the proper supply of provisions, of medicines, or of medical comforts were on board. The captain states that he did ascertain that the water was on board, but was obliged to take all the rest for granted—a most undesirable position for a person to be placed in who is held by the Passengers Act personally responsible for any deficiencies.

"It is further reported by the engineer that the steam-pipes of the condenser were old and worn out; that they very shortly became so defective as to diminish the quantity of water distilled, 'working day and night,' to less than one-half the quantity the engine was supposed capable of producing in twelve hours' work. This, with the dangerous position of the bake-house above referred to, should not, we think, have escaped the notice of the person entrusted with the duty of inspecting the ships before leaving.—We have, &c.,

"E. O. DARVALL.

"JOHN M'DONNELL.

"CHAS. PRENTICE.

"*The Hon. the Colonial Secretary.*"

A SHOCKING ABUSE.

"ALTHOUGH the system of recruiting South Sea Islanders which has prevailed under the provisions of the Polynesian Labourers Act has generally proved sufficient to check the abuses it was designed to put an end to among the islands, it ap-

pears that on our own soil abuses in connection with the labour traffic threaten, unless promptly repressed, to grow up. The last voyage of the schooner *Mystery* is a case in point. The late mate of the schooner—a Mr. Fairfax—has addressed a letter to the *Courier* making a very dis-comforting statement. It appears that a number of islanders boarded the schooner, and, through the medium of one of their number who spoke English, expressed their willingness to engage to come to Queensland for a term of two years. "Two years very good—three years no good" was the expression of their spokesman. Finding them obdurate on this point the captain ultimately, with the countenance of the Government Agent, consented, and the men formally attached their marks to documents binding them to sign for two years, the ordinary printed heading of three years being specially altered by the Government Agent for the purpose. Thus far there appears to be nothing to cavil at. The captain had referred to his instructions from his owners, and found nothing to preclude his taking men on these terms. But on arriving at Mackay the scene changed. The owners appear to have repudiated the captain's action, and the unfortunate natives, who when free agents and at their own homes, positively refused to come for a longer engagement than two years, found themselves, bewildered and scared, in a strange land, unaware what awful penalties might be inflicted on them if disobedient, compelled to sign fresh documents, binding them to labour for the longer term. If this account be correct, which we have reason to believe it is, the circumstances call for the strongest animadversion. It is a crime, a blunder, and is likely to have serious consequences if not rectified. The most debased form of fraud or oppression is that which is inflicted on the helpless.

"It unhappily happens that in the prevalence of money-seeking among us the abuse of an adventitious advantage over others is not likely to attract by itself much attention, or rouse much feeling. It may be, however, that a consideration of the possible consequences of this breach of faith may serve to stir even sluggish consciences. These men leave behind them large communities interested in their fate. Their wives, their

children, and their friends anxiously count the moons which are to elapse before the two years of their exile shall be fulfilled. When the due time has expired, and they do not return, the savage mind will draw its own conclusion as to the cause of their absence. Vengeance for their supposed destruction will be sought, and resentment possibly fall upon the first white men who about this time may trust themselves among natives so long friendly. We shall hear a fresh story of a purposeless, treacherous, and unprovoked massacre of men of our own race. Much will be said of the unreliability of the native temper, and a vessel of war will, in all probability, make its way to the scene, and spread death and devastation among the villages of the unhappy savages. Thus the mistake of a skipper, and the greedy repudiation of the persons responsible for his acts, may yet cost a hundred human beings their lives. It is gratifying to know that both the captain and Government-Agent of the *Mystery* have been for ever disqualified for taking part in the labour traffic, but what is to be said of the police magistrate at Mackay, under whose auspices the three years' agreements were signed, in the face of the distinct statement in the official log of the vessel that the men only engaged for two; and, above all, what steps are to be taken to repair the grievous injustice which, as matters stand, these unlucky labourers seem likely to suffer. If this instance be allowed to pass unproved and unrectified, there will, in the future, be nothing to prevent skippers being hired for a single voyage, regardless of possible future disabilities—for the South Sea trade is a small affair—with instructions to engage men for two years, one year, or even for six months, such contracts to be laughed at the moment the owners have the labourers safely landed, and the entrapped wretches to be sent to bondage for the customary term of three years."—*The Queenslander*.

IS THE POLYNESIAN ACT REALLY LAW?

(To the Editor of the *Brisbane Courier*.)

SIR,—The two following notices appeared in the *Rockhampton Bulletin* of the 6th instant:—

"The schooner *Chance* having arrived at Maryborough with full number of Poly-

nesians, persons desiring to employ them should apply immediately to

"MACDERMOTT BROTHERS."

"South Sea Island labour may be obtained on application to

"WALTER REID AND Co."

In the same paper of the 8th instant, this still more intelligible notice appears:—

"Kanakas can be obtained at Low Rates of Passage on application to

"GEO. B. SHAW, Quay Street."

The perusal of these advertisements set me thinking whether they were in accordance with the Polynesian Labourers Act, and whether that Act contemplated or allowed such a method of dealing with South Sea Islanders. That other people may judge for themselves, I propose to state briefly what the Act in question prescribes.

The 6th clause states that all persons desirous of importing labourers from the South Sea Islands shall make application to the Colonial Secretary at Brisbane according to a specified form A. This form runs thus:—"I, A. B., request to be allowed, in accordance with the Act now in force, to procure from the South Sea Islands, say, twenty immigrants, for agricultural or pastoral purposes, to be employed in the Wide Bay district." This is to be signed by the applicant, and lodged with the Immigration Agent. It may be observed that all through the Act the applicant is pre-supposed to be the future employer; that he must state how many South Sea Islanders he requires, what he wants them for, and the district where they are to work. This form is called, "Application for permission to introduce South Sea Island agricultural or pastoral labourers."

The 6th clause makes it also incumbent that the application be accompanied by a bond in form K. This bond is to be signed by applicant and two sureties, and is intended to secure the return of the labourers to their native homes at the expiration of three years. When these formalities have all been complied with, a license may then issue, authorising the applicant to import the number specified, and no larger number. The license certifies "that A. B., or his agent, is hereby licensed to recruit twenty immigrant labourers from the South Sea Islands for Queensland in conformity with the Act passed regarding such recruiting;

and the license is to remain in force only until the number mentioned above has been recruited." I have put down "A.B." as the name, and the number "twenty" to avoid blanks, and to show that the applicant must say exactly how many South Sea Islanders he wants.

It seems tolerably obvious from the above clause that applications for labourers must come only from persons really wanting to employ them, and from no one else. The intending employers may not be able to go themselves recruiting. They can, however, do this by an agent. Several employers may have one agent, and when the number of labourers wanted is large enough to make it worth while sending a vessel for them, then, and not till then, does form B of the schedule come into operation. This form B is a bond to be entered into by *shipmasters* for the prevention of kidnapping and due observance of the requirements of the Act. To this bond, also, two sufficient sureties are required. That commercial speculation in South Sea Islanders was not only not intended by the Act, but that it was intended to render it illegal, will further appear from the 8th clause, which says:—"The master of any vessel arriving with Polynesian labourers shall be bound to report on arrival at any of the ports of Queensland the number of such labourers, and the names of the employers to whom they have been or are to be indentured, and shall not be permitted to land any of the immigrants until he has received the certificate of the Immigration Agent, or other officer of the Government empowered to grant same, that the following regulations have been complied with."

There are three regulations. The first is that the shipmaster produce a certificate or certificates signed by a consul, missionary, or other known person, that the labourers have voluntarily engaged themselves, knowing what they were doing, and that they were in good health.

The second is one I wish to ask particular attention to. It requires "*the production by the employers or parties to whom the labourers are or are intended to be indentured of the certificates in form C authorising them to recruit.*"

The third regulation is the production of a certificate that the Immigration Agent or some one for him has satisfied himself by questions and answers that the labourers

are voluntary, and that the agreements have been signed as per form, and the employers been bound in writing to observe the rules laid down for the treatment and management of the labourers.

Until all the above has been done, South Sea Islanders are not allowed by the Act to leave the ship they come in. The captain must hand to the Government officer the names of the employers to whom the islanders have been or are to be indentured, and the intending employers must exhibit their licenses to recruit before the islanders can legally come ashore. Yet we are informed by advertisement that Kanakas can be obtained at low rates of passage-money on application to a private mercantile firm! What has become of the license or licenses to recruit these Kanakas, who can apparently be had by anybody who will pay their passage-money to Queensland? Who indentured them? It is possible that they were indentured according to the Act, and that now they have arrived the indentors are not to be found, or have run from their bargain. If the latter, there is surely some method devisable to enforce the agreement. But even if there should be no legal remedy against the intending original employers, it is in a high degree colonially disreputable that the South Sea Islanders should be cast upon the open market as merchandise, to clear off which quickly the importers consent to accept a lower price than has been hitherto attainable.

Were the Polynesian Labourers Act worked honestly, or with any appearance of a wish to insist upon its requirements, I should dislike it none the less cordially. I regard it as a scandal to Queensland, when the very best face is put upon it. When its regulations and clauses, and schedules are publicly regarded as a dead letter, then I do think that an injury is done to the veneration due to our laws and statutes as a whole. I know well that the Polynesian Labourers Act is unworkable. It never did work; it never will work. When the notorious *Daphne* was in our waters, one of our highest legal authorities said that the captain had violated every one of the provisions of the Polynesian Labourers Act, and that he could not be punished. So it has been all through the sad history of our Queensland Polynesian traffic. There always has been—there is now—absolute

impunity to offenders. People can do what they like, and the Polynesian Labourers Act covers them all over like a cloak. I would much like to know whether this shocking state of things is to last for ever. With all British constitutional appliances to our hands, surely we have a remedy available. I commend the matter with respectful earnestness to all our high officials for their consideration. It is not a trivial matter. The honour of the colony is compromised by dealings and doings so near akin to those which England still heartily detests and condemns, if we may judge from the national feeling lately evinced when the Admiralty issued an incautious circular, only indirectly countenancing property in man.

Yours, &c.,

WILLIAM BROOKES.

Brisbane, January 24.

THE SAD FATE OF FOURTEEN KANAKAS, IN QUEENSLAND.

WE take the following article from the *Toowoomba Chronicle*, of Feb. 8th, 1876, as showing how, under the Polynesian Labourers Acts, it is almost impossible to prevent such neglect of immigrants as often ends in cruel suffering and death. Indeed the labour question in Queensland threatens to assume very painful complications. British labourers, induced to go to Queensland by the paid agents of that colony in Great Britain, find their labour at a discount—the planters and employers in the interior preferring to employ South Sea Islanders at a much cheaper rate, and under contract for a term of years. Being also far from home, and ignorant of law, these are entirely at the mercy of their masters. We have been appealed to by the secretary of the "Labour League," in Queensland, to co-operate with its members, who are mostly British emigrants, in the expulsion of the native immigrants; the writer being seemingly unconscious that such a course is utterly opposed to the primary object of the Anti-Slavery Society—viz., the extension of freedom throughout the world. We do denounce the labour traffic, not because of the transfer of labour, if done voluntarily on both sides, but because of the frauds, cruelties, injustice, and massacres so often connected with it. We claim that, under

British law, men of every colour should have equal freedom, equal rights, and equal protection. The article is the following:—

"The story told by our Leyburn correspondent, and which we publish in another column, is one that demands a strong expression of opinion. The South Sea Island Labour Question is just now assuming one of importance, and so strongly is it felt in the neighbourhood of Maryborough that a league has been formed to protect the interests of the working classes, and at a recent meeting held in that town it was resolved to petition the Government of South Australia to invite free emigration from Queensland, and some forty or fifty persons promised to leave the colony if the request was acceded to.

"In the neighbourhood of Leyburn a few days ago, we are informed, there were camped, under the charge of a Mr. Powell, fourteen South Sea Islanders. Seven came from one island, seven from another, and one seven were totally ignorant of the other seven's language, and Mr. Powell, of course, was ignorant of both, and incapable of understanding them except by signs. These unfortunate creatures were travelling on foot to Dr. Jenkins' station, at Goondiwindi, a distance of 160 miles. One of them was taken ill when in camp near Leyburn, and we are informed that he was ill for four or five days, that he partook of neither food or medicine, and that as he was too weak to keep up with his more healthy companions two of them were told to remain behind with him and bring him slowly on to the camp, but during the night, in the wild bush, death released the unfortunate man from further misery. Two others were taken ill and it was then decided to leave them in Leyburn for medical advice, and since then another has died.

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impunity to offenders. People can do what they like, and the Polynesian Labourers Act covers them all over like a cloak. I would much like to know whether this shocking state of things is to last for ever. With all British constitutional appliances to our hands, surely we have a remedy available. I commend the matter with respectful earnestness to all our high officials for their consideration. It is not a trivial matter. The honour of the colony is compromised by dealings and doings so near akin to those which England still heartily detests and condemns, if we may judge from the national feeling lately evinced when the Admiralty issued an incautious circular, only indirectly countenancing property in man.

Yours, &c.,
WILLIAM BROOKES.

Brisbane, January 24.

THE SAD FATE OF FOURTEEN KANAKAS, IN QUEENSLAND.

WE take the following article from the *Toowoomba Chronicle*, of Feb. 8th, 1876, as showing how, under the Polynesian Labourers Acts, it is almost impossible to prevent such neglect of immigrants as often ends in cruel suffering and death. Indeed the labour question in Queensland threatens to assume very painful complications. British labourers, induced to go to Queensland by the paid agents of that colony in Great Britain, find their labour at a discount—the planters and employers in the interior preferring to employ South Sea Islanders at a much cheaper rate, and under contract for a term of years. Being also far from home, and ignorant of law, these are entirely at the mercy of their masters. We have been appealed to by the secretary of the “Labour League,” in Queensland, to co-operate with its members, who are mostly British emigrants, in the expulsion of the native immigrants; the writer being seemingly unconscious that such a course is utterly opposed to the primary object of the Anti-Slavery Society—viz., the extension of freedom throughout the world. We do denounce the labour traffic, not because of the transfer of labour, if done voluntarily on both sides, but because of the frauds, cruelties, injustice, and massacres so often connected with it. We claim that, under

British law, men of every colour should have equal freedom, equal rights, and equal protection. The article is the following:—

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THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

THE ANNUAL MEETING

WILL BE HELD ON

FRIDAY, MAY 26,

AT THE

CANNON STREET HOTEL.

JOSEPH WHITWELL PEASE, Esq., M.P., will preside.

SIR BARTLE FRERE, K.C.B., LIEUT. CAMERON, R.N., REV. HORACE WALLER, SIR GEORGE CAMPBELL, M.P., HON. EVELYN ASHLEY, M.P., EDWARD JENKINS, Esq., M.P., ALEXANDER MCARTHUR, Esq., M.P., W. HOLMS, Esq., M.P., and others, will address the Meeting.

THE CHAIR WILL BE TAKEN AT SEVEN O'CLOCK.

SIMULTANEOUS PRAYER AND CONTRIBUTIONS ON AUGUST 1st, 1876,
BEING THE ANNIVERSARY OF THE DAY OF EMANCIPATION OF SLAVES THROUGHOUT
THE BRITISH EMPIRE.

It has been suggested to the Committee by some of our warmest supporters, that they should urge upon the friends of freedom everywhere to set apart the anniversary of the great Day of Emancipation of British Slaves, as a day for earnest prayer on behalf of the untold myriads still in cruel bonds—and for simultaneous contributions to the funds of the Society; which still toils to complete the abolition of Slavery in foreign lands, as it successfully sought and obtained its abolition on the 1st of August, 1838, throughout the British Empire. The Committee of the British and Foreign Anti-Slavery Society gladly accept this kindly suggestion, and now give this first intimation of their intention to bring this question before their supporters and the British public generally, in anticipation of the anniversary of this great and glorious day coming round again.

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Subscribers for "REPORTER" should kindly send Post-Office Orders to AARON BUZACOTT, at General Post Office, E.C.

SUGGESTED FORM OF BEQUEST TO THE SOCIETY.

"I give to the TREASURER for the time being, or to the person for the time being acting as such, of THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and whose receipt I direct shall be a sufficient discharge for the same, the sum of £ sterling [free of Legacy Duty], to be applied for the general purposes of the said Society; and [with the duty in respect thereof] to be fully paid out of such part of my personal estate as is legally applicable to such purpose."

LONDON: Printed by BARRETT, SONS & Co., Crown Works, 21, Seething Lane, and published by ELLIOT STOCK, 62, Paternoster Row, London, and at the Offices of the Society, No. 27, New Broad Street, in the Parish of St. Botolph Bishopsgate, in the City of London.—MAY 15, 1876.

Registered for transmission abroad.